



# The History Of Sethupathi Dynasty

Ramnad  
Samasthanam

Sembinattu Maravar

Seperated by  
N K BALA

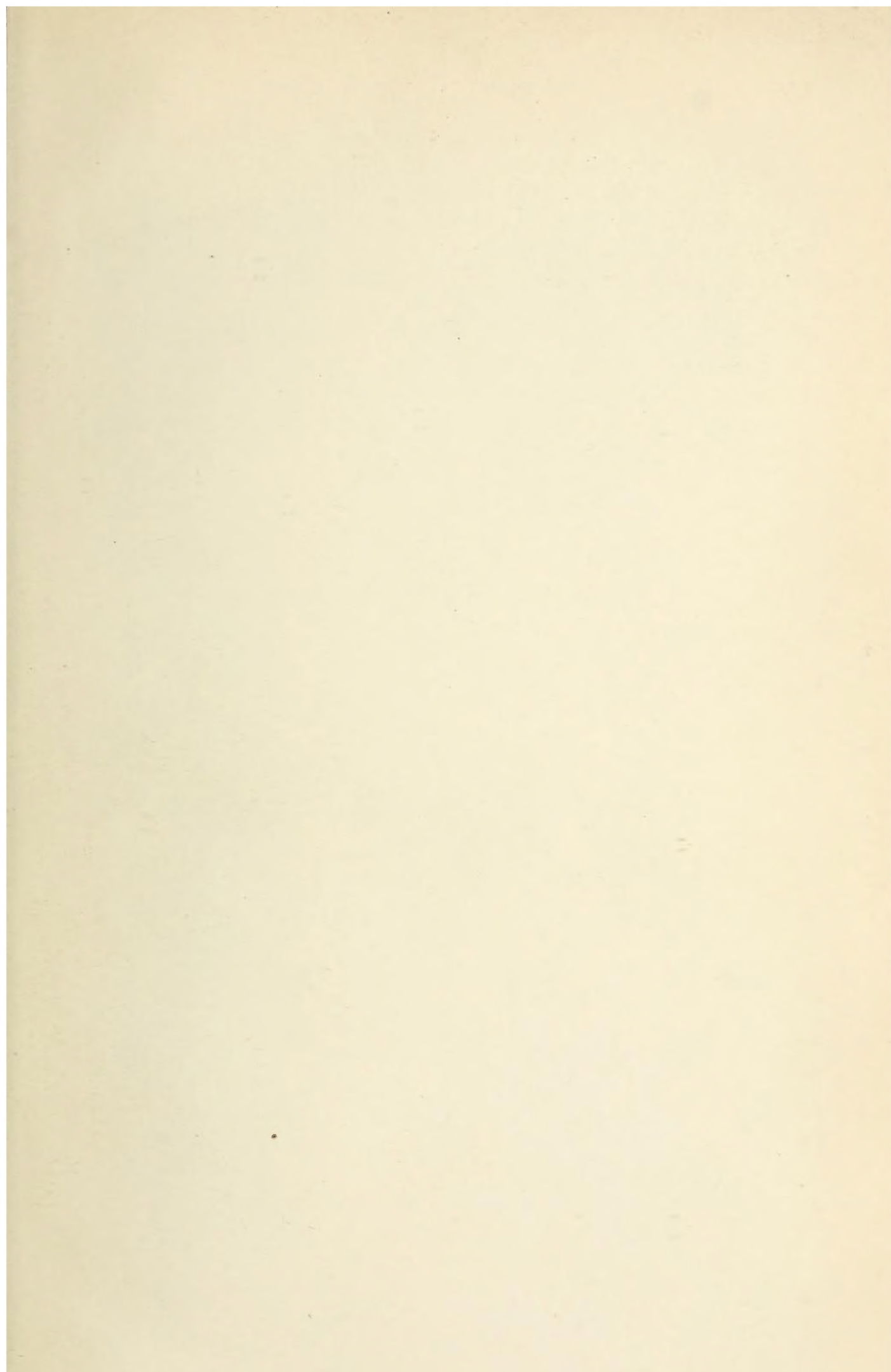


IMPERIAL  
GAZETTEER  
OF  
INDIA

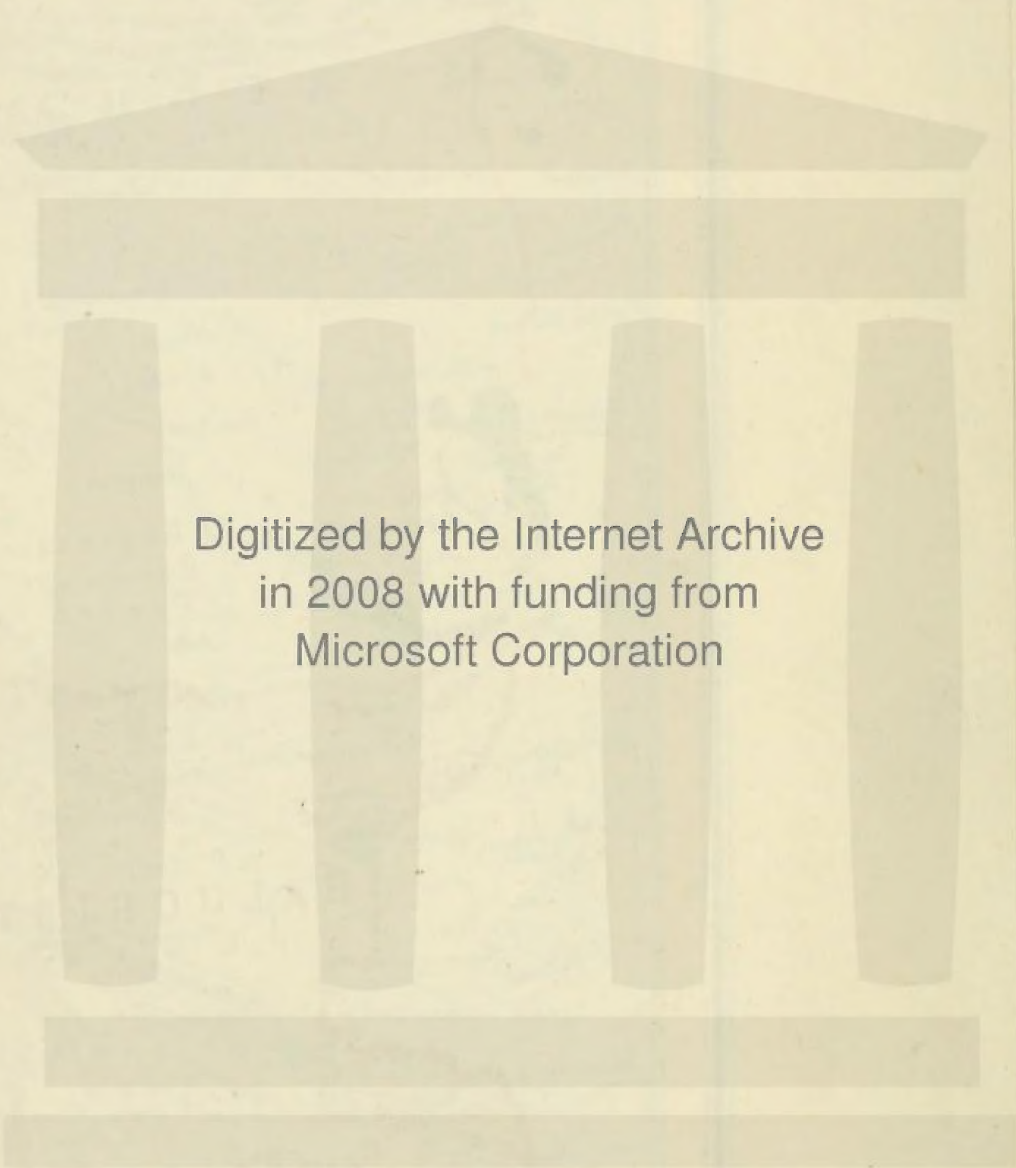
NEW EDITION

PUBLISHED UNDER THE AUTHORITY OF HIS MAJESTY'S  
SECRETARY OF STATE FOR INDIA IN COUNCIL

OXFORD  
AT THE CLarendon Press







Digitized by the Internet Archive  
in 2008 with funding from  
Microsoft Corporation

H11  
I345  
10-11-11

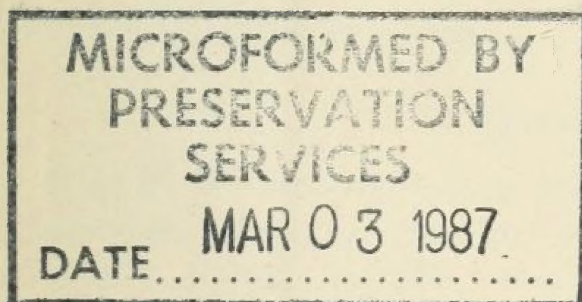
# THE IMPERIAL GAZETTEER OF INDIA

VOL. XXI

PUSHKAR TO SALWEEN

NEW EDITION

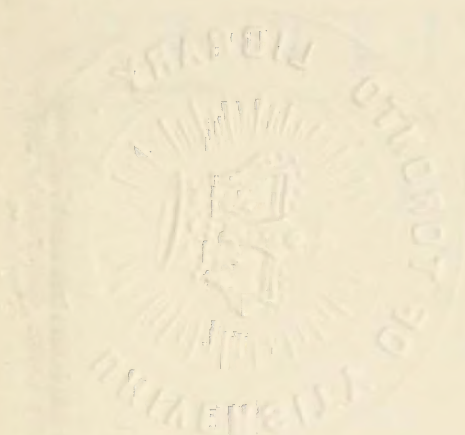
PUBLISHED UNDER THE AUTHORITY OF HIS MAJESTY'S  
SECRETARY OF STATE FOR INDIA IN COUNCIL



118994  
6/10/11

OXFORD  
AT THE CLARENDON PRESS





HENRY FROWDE, M.A.  
PUBLISHER TO THE UNIVERSITY OF OXFORD  
LONDON, EDINBURGH  
NEW YORK AND TORONTO

## INTRODUCTORY NOTES

### NOTES ON TRANSLITERATION

#### *Vowel-Sounds*

- a has the sound of *a* in 'woman.'
- ā has the sound of *a* in 'father.'
- e has the vowel-sound in 'grey.'
- i has the sound of *i* in 'pin.'
- ī has the sound of *i* in 'police.'
- o has the sound of *o* in 'bone.'
- u has the sound of *u* in 'bull.'
- ū has the sound of *u* in 'flute.'
- ai has the vowel-sound in 'mine.'
- au has the vowel-sound in 'house.'

It should be stated that no attempt has been made to distinguish between the long and short sounds of *e* and *o* in the Dravidian languages, which possess the vowel-sounds in 'bet' and 'hot' in addition to those given above. Nor has it been thought necessary to mark vowels as long in cases where mistakes in pronunciation were not likely to be made.

#### *Consonants*

Most Indian languages have different forms for a number of consonants, such as *d*, *t*, *r*, &c., marked in scientific works by the use of dots or italics. As the European ear distinguishes these with difficulty in ordinary pronunciation, it has been considered undesirable to embarrass the reader with them; and only two notes are required. In the first place, the Arabic *k*, a strong guttural, has been represented by *k* instead of *q*, which is often used. Secondly, it should be remarked that aspirated consonants are common; and, in particular, *dh* and *th* (except in Burma) never have the sound of *th* in 'this' or 'thin,' but should be pronounced as in 'woodhouse'



*Burmese Words*

Burmese and some of the languages on the frontier of China have the following special sounds :—

aw has the vowel-sound in 'law.'

ö and ü are pronounced as in German.

gy is pronounced almost like *j* in 'jewel.'

ky is pronounced almost like *ch* in 'church.'

th is pronounced in some cases as in 'this,' in some cases as in 'thin.'

w after a consonant has the force of *uw*. Thus, *ywa* and *pwe* are disyllables, pronounced as if written *yuwa* and *puwe*.

It should also be noted that, whereas in Indian words the accent or stress is distributed almost equally on each syllable, in Burmese there is a tendency to throw special stress on the last syllable.

*General*

The names of some places—e.g. Calcutta, Bombay, Lucknow, Cawnpore—have obtained a popular fixity of spelling, while special forms have been officially prescribed for others. Names of persons are often spelt and pronounced differently in different parts of India; but the variations have been made as few as possible by assimilating forms almost alike, especially where a particular spelling has been generally adopted in English books.

## NOTES ON MONEY, PRICES, WEIGHTS AND MEASURES

As the currency of India is based upon the rupee, all statements with regard to money throughout the *Gazetteer* have necessarily been expressed in rupees, nor has it been found possible to add generally a conversion into sterling. Down to about 1873 the gold value of the rupee (containing 165 grains of pure silver) was approximately equal to 2s., or one-tenth of a £; and for that period it is easy to convert rupees into sterling by striking off the final cipher (Rs. 1,000 = £100). But after 1873, owing to the depreciation of silver as compared with gold throughout the world, there came a serious and progressive fall in the exchange, until at one time the gold value of the rupee dropped as low as 1s. In order to provide a remedy for the heavy loss caused to the Government of India in respect of its gold payments to be made in England, and also to relieve foreign trade and finance from the inconvenience due to constant and unforeseen fluctuations in exchange, it was resolved in 1893 to close the mints to the free coinage of silver, and thus force up the value of



the exchange value of the rupee to 1s. 4d., and then introduce a gold standard (though not necessarily a gold currency) at the rate of Rs. 15 = £1. This policy has been completely successful. From 1899 onwards the value of the rupee has been maintained, with insignificant fluctuations, at the proposed rate of 1s. 4d.; and consequently since that date three rupees have been equivalent to two rupees before 1873. For the intermediate period, between 1873 and 1899, it is manifestly impossible to adopt any fixed sterling value for a constantly changing rupee. But since 1899, if it is desired to convert rupees into sterling, not only must the final cipher be struck off (as before 1873), but also one-third must be subtracted from the result. Thus Rs. 1,000 = £100 -  $\frac{1}{3}$  = (about) £67.

Another matter in connexion with the expression of money statements in terms of rupees requires to be explained. The method of numerical notation in India differs from that which prevails throughout Europe. Large numbers are not punctuated in hundreds of thousands and millions, but in lakhs and crores. A lakh is one hundred thousand (written out as 1,00,000), and a crore is one hundred lakhs or ten millions (written out as 1,00,00,000). Consequently, according to the exchange value of the rupee, a lakh of rupees (Rs. 1,00,000) may be read as the equivalent of £10,000 before 1873, and as the equivalent of (about) £6,667 after 1899; while a crore of rupees (Rs. 1,00,00,000) may similarly be read as the equivalent of £1,000,000 before 1873, and as the equivalent of (about) £666,667 after 1899.

Finally, it should be mentioned that the rupee is divided into 16 annas, a fraction commonly used for many purposes by both natives and Europeans. The anna was formerly reckoned as  $1\frac{1}{2}d.$ ; it may now be considered as exactly corresponding to 1d. The anna is again subdivided into 12 pies.

The various systems of weights used in India combine uniformity of scale with immense variations in the weight of units. The scale used generally throughout Northern India, and less commonly in Madras and Bombay, may be thus expressed: one maund = 40 seers; one seer = 16 chittaks or 80 tolas. The actual weight of a seer varies greatly from District to District, and even from village to village; but in the standard system the tola is 180 grains Troy (the exact weight of the rupee), and the seer thus weighs 2.057 lb., and the maund 82.28 lb. This standard is used in official reports and throughout the *Gazetteer*.

For calculating retail prices, the universal custom in India is to express them in terms of seers to the rupee. Thus, when prices



same quantity, but the quantity to be obtained for the same amount of money. In other words, prices in India are quantity prices, not money prices. When the figure of quantity goes up, this of course means that the price has gone down, which is at first sight perplexing to an English reader. It may, however, be mentioned that quantity prices are not altogether unknown in England, especially at small shops, where pennyworths of many groceries can be bought. Eggs, likewise, are commonly sold at a varying number for the shilling. If it be desired to convert quantity prices from Indian into English denominations without having recourse to money prices (which would often be misleading), the following scale may be adopted—based upon the assumptions that a seer is exactly 2 lb., and that the value of the rupee remains constant at 1s. 4d.: 1 seer per rupee = (about) 3 lb. for 2s.; 2 seers per rupee = (about) 6 lb. for 2s.; and so on.

The name of the unit for square measurement in India generally is the *bigha*, which varies greatly in different parts of the country. But areas have always been expressed throughout the *Gazetteer* either in square miles or in acres.

## MAP

RĀJPUTĀNA . . . . . to face p. 154



climate. Timber and other hill produce are exported, but the supply of good *sāl* trees in accessible positions is very limited. Excellent oranges are grown. The western part of the *tāluk* is very mountainous and difficult of access.

**Rāmallakota** (literally, 'diamond fort').—*Tāluk* of Kurnool District, Madras, lying between  $15^{\circ} 18'$  and  $15^{\circ} 55'$  N. and  $77^{\circ} 36'$  and  $78^{\circ} 10'$  E., with an area of 846 square miles. The population in 1901 was 142,855, compared with 124,971 in 1891. Musalmāns are more numerous than in any other *tāluk* of the District; half of them are residents of Kurnool town. The density is 169 persons per square mile, compared with the District average of 115. It contains one town, KURNOOL (a municipality with a population of 25,376, the headquarters of the *tāluk* and District), and 106 villages (inclusive of 7 'whole *ināms*'). The demand for land revenue and cesses in 1903-4 amounted to Rs. 2,66,000. On the north the Tungabhadra forms the boundary, separating it from the Nizām's Dominions. The only other river is the Hindri, which, with its tributaries the Dhone Vāgu and Hukri, drains the whole *tāluk* and ultimately falls into the Tungabhadra at Kurnool. The KURNOOL-CUDDAPAH CANAL takes off from the Tungabhadra at Sunkesula in this *tāluk* and is led along the northern portion of it, irrigating about 3,300 acres. The annual rainfall averages 28 inches, about three-fourths of which is received during the south-west monsoon. Most of the *tāluk* is covered with black cotton soil. It contains 65 square miles of 'reserved' forests, almost the whole of which is on the Erramalas.

**Rāmanādapuram**.—Subdivision, *zamīndārī tahsīl*, estate, and town in Madura District, Madras. See RĀMNĀD.

**Rāmandrug**.—Sanitarium of Bellary, situated in  $15^{\circ} 8'$  N. and  $76^{\circ} 30'$  E., within the limits of the Native State of SANDŪR, attached to the Madras Presidency. Criminal jurisdiction has been made over by the Rājā to the Madras Government (with certain restrictions), and affairs within it are controlled by the Collector of Bellary. The sanitarium consists of a small plateau,  $1\frac{1}{4}$  miles long by half a mile wide, on the top of the southern of the two ranges of hill which enclose the valley of Sandūr. It is 3,256 feet above the sea and about 1,400 feet above the bottom of the valley. On all sides the ground falls sharply away; and this characteristic, though it affords numerous excellent views into the Sandūr valley on the one side and over the western *tāluk*s of Bellary as far as the Tungabhadra on the other, gives the place a cramped air which the various paths cut along the hill-sides do not serve to remove. The place is called after the village and fort of the same name which stand at the southern end of the plateau. Remains of the old defences, in the shape of a considerable wall of enormous



2 lakhs. The family of the chief hold a *sanad* authorizing adoption, and follow the rule of primogeniture. There are two municipalities, with an aggregate income in 1903-4 of Rs. 6,280. In the same year the police force numbered 80, and the only jail had a daily average of 31 prisoners. The State contained 17 schools in 1903-4, with 1,059 pupils. Two dispensaries were attended by about 11,000 patients in the same year, and nearly 900 persons were vaccinated.

**Rāmdurg Town.**—Capital of the State of Rāmdurg, Bombay, situated in  $15^{\circ} 5' \text{ N.}$  and  $75^{\circ} 2' \text{ E.}$  Population (1901), 9,452. The forts of Rāmdurg and Nargund are said to have been built by Sivaji. Hand-woven cloth is exported from the town, which is administered as a municipality with an income in 1903-4 of Rs. 4,000. It contains a dispensary.

**Rāmeswaram.**—Town in Madura District, Madras, situated in  $9^{\circ} 17' \text{ N.}$  and  $79^{\circ} 19' \text{ E.}$ , on the island of Pāmban. Population (1901), 6,632. It contains one of the most venerated Hindu shrines in India, which was founded, according to tradition, by Rāma himself as a thank-offering for his success in his expedition against Rāvana, the ten-headed king of Ceylon, who had carried off his wife, Sītā. For centuries the temple has been the resort of thousands of pilgrims from all parts of India; and until recently they had to traverse on foot the inhospitable wastes of the Rāmnād estate which separated it from the nearest railway station at Madura. The pilgrimage is now rendered easy by the railway which has lately been built from that place to Mandapam, a point on the mainland facing the town of Pāmban, 8 miles from Rāmeswaram.

The great temple stands on slightly rising ground in the north-eastern part of the island. It is in the form of a quadrangular enclosure, 650 feet broad by about 1,000 feet long, and is entered by a gateway surmounted by a *gopuram* or tower 100 feet high. The oldest portion is built of a dark and hard limestone, traditionally said to have been brought from Ceylon, while the more modern parts are constructed of a friable sandstone quarried in the island itself. The inner *prākāram* or corridor is ascribed to the piety of an early Madura Naik, while the outer *mantapam* was the work of two of the Rāmnād chiefs or Setupatis, with the history of whose line, as the 'lords of the causeway' leading from the mainland to Pāmban Island and the protectors of the pilgrims, the history of the temple has for centuries been intimately connected.

Mr. Fergusson, in his *History of Indian Architecture*, thus describes the building :—

'If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style in their greatest perfection and at



choice would almost invariably fall upon that at Rāmeswaram. In no other temple has the same amount of patient industry been exhibited as here ; and in none unfortunately has that labour been so thrown away, for want of a design appropriate to its display. It is not that this temple has grown by successive increments ; it was begun and finished on a previously settled plan, as regularly and undeviatingly carried out as Tanjore, but on a principle so diametrically opposed to it that, while the temple at Tanjore produces an effect greater than is due to its mass or detail, this one, with double its dimensions and ten times its elaboration, produces no effect externally, and internally can only be seen in detail, so that the parts hardly in any instance aid one another in producing the effect aimed at.

‘Externally, the temple is enclosed by a wall 20 feet in height with four *gopurams*, one on each face, which have this peculiarity, that they alone, of all those I know in India, are built wholly of stone from the base to the summit. The western one alone, however, is finished. Those on the north and south are hardly higher than the wall in which they stand, and are consequently called the ruined gateways. Partly from their form, but more from the solidity of their construction, nothing but an earthquake could well damage them. They have never been raised higher, and their progress was probably stopped in the beginning of the last century, when Muhammadans, Marāthās, and other foreign invaders checked the prosperity of the land, and destroyed the wealth of the priesthood. The eastern façade has two entrances and two *gopurams*. The glory of the temple, however, is in its corridors. These extend to a total length of nearly 4,000 feet. Their breadth varies from 20 feet to 30 feet of free floor space, and their height is apparently about 30 feet from the floor to the centre of the roof. Each pillar or pier is compound, and richer and more elaborate in design than those of the Pārvatī porch at Chidambaram, and certainly more modern in date.

‘None of our English cathedrals is more than 500 feet long, and even the nave of St. Peter’s is only 600 feet from the door to the apse. Here the side corridors are 700 feet long, and open into transverse galleries as rich in detail as themselves. These, with the varied devices and modes of lighting, produce an effect that is not equalled certainly anywhere in India. The side corridors are generally free from figure sculpture, and consequently from much of the vulgarity of the age to which they belong, and, though narrower, produce a more pleasing effect. The central corridor leading from the sanctuary is adorned on one side by portraits of the Rājās of Rāmnād in the seventeenth century, and, opposite them, of their secretaries. Even they, however, would be tolerable, were it not that within the last few years they have been painted with a vulgarity that is inconceivable on the part of the descendants of those who built this fane. Not only these, but the whole of the architecture has first been dosed with repeated coats of white-wash, so as to take off all the sharpness of detail, and then painted with blue, green, red, and yellow washes, so as to disfigure and destroy itseffect to an extent that must be seen to be believed.

‘The age of this temple is hardly doubtful. From first to last its



its erection could hardly have lasted during a hundred years; and if this is so, it must have been during the seventeenth century, when the Rāmnād Rājās were at the height of their independence and prosperity, and when their ally or master, Tirumala Naik, was erecting buildings in the same identical style at Madura. It may have been commenced fifty years earlier (1550), and the erection of its *gopurams* may have extended into the eighteenth century; but these seem the possible limits of deviation.'

**Rāmgangā, East.**—River of the United Provinces, a tributary of the SĀRDĀ.

**Rāmgangā, West** (also known as Ruhut or Ruput in its upper courses).—River of the United Provinces, which rises in Garhwāl District ( $30^{\circ} 5' \text{ N.}, 79^{\circ} 12' \text{ E.}$ ) in the hills some distance south of the snowy range of the Himālayas. It flows for about 90 miles with a very rapid fall, first through Garhwāl, then through Kumaun, and after again entering Garhwāl debouches on the plains near the Kālāgarh fort, south of the peak of the same name, in Bijnor District. It is now a large river, and 15 miles lower down receives on its right bank the Khoh, which also rises in Garhwāl. Both these streams are liable to sudden floods owing to heavy rain in their upper courses. Their beds abound in quicksands, and their channels are shifting. The Rāmgangā passes south-east, through Morādābād District and the Rāmpur State, into Bareilly, after which it flows south between Budaun and Shāh-jahānpur, and then, crossing the last-mentioned District, flows through the eastern *tahsīl* of Farrukhābād and part of Hardoi, falling into the Ganges a little above Kanauj, after a total course of about 370 miles. Throughout its course in the plains it receives many small streams from the Tarai, and a few larger tributaries whose sources are in the Himālayas. The Kosī in Morādābād, the Dojorā, formed by the Kichhā or West Bahgul, Dhakrā, and Bhakrā rivers in Bareilly, and the Deohā or Garrā in Shāhjahānpur are the most important of these. During its whole course in the plains the Rāmgangā flows in a shifting and uncertain bed. It changed its channel in the middle of the nineteenth century, so as to run into the Dojorā and pass Bareilly city; in the rains of 1871 it returned to its former course ten miles distant, but has once more begun to approach the city. During floods it spreads out widely on either side, and carves out new channels for itself, often destroying the fertility of the land with a layer of sand. It is little used for irrigation.

**Rāmgarh.**—Old District of Bengal, stretching on the north-west as far as Sherghāti in Gayā and including on the east the Chakai *pargana* of Monghyr and the *samīndāri rāj* of Pānchet, and on the south-west and south the present District of Palāmau, while Rānchī owed a loose allegiance as a tributary estate administered by its own



**Rāmgarh Town** (2).—Head-quarters of a *tahsīl* of the same name in the State of Alwar, Rājputāna, situated in  $27^{\circ} 35'$  N. and  $76^{\circ} 49'$  E., about 13 miles east of Alwar city. Population (1901), 5,179. The town possesses a post office, a vernacular school, and a hospital with accommodation for 6 in-patients. A municipal committee attends to the sanitation and lighting of the place, the average income, chiefly derived from octroi, and expenditure being about Rs. 1,900 yearly. The original settlers are said to have been Chamārs, and the place was called Bhojpur after their leader, Bhoja. A Narūka Rājput, Padam Singh, received the village in *jāgīr* from Jaipur about 1746, made it prosperous, and built a fort; but his son, Sarūp Singh, came into collision with Pratāp Singh, the first chief of Alwar, and was cruelly murdered, the town and *tahsīl* passing into the possession of Alwar in 1777. Rāmgarh is one of the central *tahsīls* of the State, and is situated in MEWĀT. It is made up of the head-quarters town and 119 villages; and of the total population of 54,043, nearly 60 per cent. are Musalmāns.

**Rāmjībanpur.**—Town in the Ghātāl subdivision of Midnapore District, Bengal, situated in  $22^{\circ} 50'$  N. and  $87^{\circ} 37'$  E. Population (1901), 10,264. Bell-metal ware is manufactured, but the weaving industry which formerly flourished has been killed by the importation of European piece-goods. Rāmjībanpur was constituted a municipality in 1876. The income and expenditure during the decade ending 1901-2 averaged Rs. 2,800 and Rs. 2,700 respectively. In 1903-4 the income was Rs. 3,550, two-thirds of which was derived from a tax on persons; and the expenditure was Rs. 3,600.

**Rāmnād Subdivision.**—Subdivision of Madura District, Madras, consisting of the RĀMNĀD and SIVAGANGA estates. The former of these is subdivided for purposes of administration into the *samīndāri tahsīls* of Rāmnād, Tiruvādānai, Paramagudi, Tiruchuli, and Mudukulattūr; while Sivaganga, Tiruppattūr, and Tiruppuvanam are comprised in the latter.

**Rāmnād Estate.**—A permanently settled *samīndāri* estate in the south and east of Madura District, Madras, lying between  $9^{\circ} 6'$  and  $10^{\circ} 6'$  N. and  $77^{\circ} 56'$  and  $79^{\circ} 19'$  E., consisting of the five *samīndāri tahsīls* of Rāmnād, Tiruvādānai, Paramagudi, Tiruchuli, and Mudukulattūr, with an area of 2,104 square miles. Population (1901), 723,886. It includes the whole of the sea-coast of the District. The *peshkash* (including cesses) payable to Government by the estate in 1903-4 was  $3\frac{3}{4}$  lakhs.

Regarding the early history of the estate legends are plentiful but facts are few. Its chiefs are the titular heads of the numerous caste of the Maravans, and bear the title of Setupati, or 'lord of the causeway.' This is the ridge of rock which used to connect the tongue



of the mainland running out into the Gulf of Manaar with the island of Pāmban. Pāmban Island contains the holy temple of RĀMESWARAM; and tradition has it that when Rāma crossed to the island from Ceylon by way of ADAM'S BRIDGE and founded the temple as a thank-offering for his victory over Rāvana, he also appointed the first Setupati to protect the pilgrims who should traverse the causeway to visit it. The chiefs of Rāmnād appear to have undoubtedly borne the title as far back as the fourteenth and fifteenth centuries; and in the early years of the seventeenth century it was formally conferred by one of the Naik kings of Madura on the head of the Maravans, from whom the present owners of the estate are descended.

Of the earlier chiefs, Raghunātha Kilavan (1673-1708) is perhaps the best known. It was he who moved the capital of the country from Pogalūr, the ancient family seat, to its present site 10 miles farther east at RĀMNĀD, which he fortified. About 1725 a usurper became Setupati; but he treated his vassals so harshly that one of them joined the legitimate heir and, with the help of the Rājā of Tanjore, attacked and defeated him. The country was divided by the victors, the Rājā of Tanjore annexing that part of it which lay north of the Pāmbār river. The rebellious vassal took the more valuable two-fifths of the remainder, and founded there the line of the present *zamīndārs* of SIVAGANGA, while the other three-fifths, the present Rāmnād estates, went to the lawful heir. Throughout the Carnatic Wars the troops of Rāmnād frequently figure on one side or the other. In 1795 the Setupati was deposed by the British for insubordination and misrule, and died a state prisoner. The estate was formed into a *zamīndāri* in 1803, a permanent *sanad* (title-deed) being granted to the deposed chief's sister. The rule of her successors has been in the main one long chronicle of mismanagement, litigation, and debt. The last Rājā of Rāmnād succeeded in 1873 as a minor, and the estate was accordingly managed for the next sixteen years by the Court of Wards. During this period  $8\frac{1}{4}$  lakhs was spent on repairs to irrigation works, 14 lakhs of debt was cleared off, and the estate was handed over to its owner in 1889, in good order, with a revenue which had been increased from 5 to 9 lakhs, and with a cash balance of  $3\frac{1}{2}$  lakhs. Within the next five years the Rājā had spent this balance, incurred further debts of over 30 lakhs, and pledged the best portions of the estate to his creditors. The *zamīndāri* is now managed by trustees for the creditors and the present proprietor, who is a minor.

The Rāmnād estate is perhaps the most desolate and uninviting area of its size in the Presidency. Almost dead level throughout, and for the most part infertile, the coast is lined with blown sand and brackish swamps, diversified only by stunted scrub and palmyra palms. It has



its irrigation works depend upon the capricious rivers Vaigai and Gundār, and are often in the last state of disrepair and neglect; and except Rāmnād and Rāmeswaram, already referred to, it contains no town of interest or importance. Its chief port, Kīlakarai, is in a declining state, and two others of its principal towns, Kamudi and Abirāmam, have advanced but little for many years. Paramagudi, on the road to Madura, has some reputation for hand-painted cloths; but the only flourishing town in the estate is Aruppukkottai on the western border, which derives much of its prosperity from trade with the neighbouring District of Tinnevely.

The South Indian Railway has recently been carried from Madura through Rāmnād to Mandapam, at the extreme end of the tongue of mainland which runs out to meet PĀMBAN ISLAND. Projects for carrying it over the remains of the old causeway on to the island, and for cutting a ship canal through the island and establishing a port for ocean-going vessels near by, are now under consideration, and if carried out will greatly increase the prosperity of this portion of the *zamīndāri*. Pāmban and the other smaller coral islands in the Gulf of Manaar are even at present the pleasantest portions of the estate, and are noted for their turtles and oysters.

**Rāmnād Tahsīl.**—*Zamīndāri tahsīl* in the subdivision and estate of the same name in Madura District, Madras. The population in 1901 was 112,851, compared with 107,601 in 1891. It contains three towns, RĀMNĀD (population, 14,546), the head-quarters; KĪLAKARAI (11,078), a decaying seaport on the coast; and RĀMESWARAM (6,632), which stands on the island of Pāmban and is noted for its beautiful temple. The *tahsīl* is an unlovely tract, consisting for the most part of poor sandy or saline soils, covered with little growth beyond stunted scrub and palmyra palms. The sea-breezes, however, suffice to keep it cooler than most of the rest of the District.

**Rāmnād Town** (*Rāmanātha-puram*, 'the town of Rāmanātha').—Head-quarters of the subdivision, *zamīndāri*, and *tahsīl* of the same name in Madura District, Madras, situated in 9° 22' N. and 78° 51' E., with a station on the Madura-Pāmban Railway. Population (1901), 14,546. The town is the head-quarters of the divisional officer and of an Assistant Superintendent of police, and contains a church belonging to the Society for the Propagation of the Gospel, and two Roman Catholic places of worship. It is also the residence of the Rājā of Rāmnād, whose palace, a large rambling building, stands at the end of the chief street. It lies in the midst of ugly and uninteresting country, and its redeeming point is its climate, which is never very hot and is generally tempered by a breeze from the sea. The town was taken by General Smith in 1772, and was under military occupation in 1782. The fortifications, now destroyed, consisted of a wall 27 feet



high and 5 feet thick, surrounded by a fosse. In the centre was the palace of the chiefs.

**Rāmnagar Tahsīl.**—*Tahsīl* of the Rewah State, Central India, lying between  $23^{\circ} 12'$  and  $24^{\circ} 23'$  N. and  $80^{\circ} 36'$  and  $82^{\circ} 16'$  E., south of the Kaimur range, with an area of 2,775 square miles. The country consists of a medley of hill and valley with but little land suitable for cultivation, except in the bed of the Son river, which traverses the north-western corner. The population was 202,153 in 1891, and 221,980 in 1901, giving the low density of 80 persons per square mile. There are 949 villages, the head-quarters being at RĀMNAGAR. The land revenue is Rs. 86,000. There are no good roads in this tract.

**Rāmnagar Village (1).**—Head-quarters of the *tahsīl* of the same name in Rewah State, Central India, situated in  $24^{\circ} 12'$  N. and  $81^{\circ} 12'$  E. Population (1901), 2,621. The village contains a school and a dispensary, and is connected by an unmetalled road, 15 miles in length, with Govindgarh, whence a metalled road leads to Rewah town.

**Rāmnagar Town (1).**—Town in the Wazīrābād *tahsīl* of Gujrānwāla District, Punjab, situated in  $32^{\circ} 20'$  N. and  $73^{\circ} 48'$  E., on the Siālkot-Multān road, on the left bank of the Chenāb, 26 miles west of Gujrānwāla town. Population (1901), 7,121. The town, originally known as Rasūlnagar, was founded by Nūr Muḥammad, a Chatha chieftain, who possessed great power in the Punjab during the first half of the eighteenth century; and it rapidly grew to importance under his family. In 1795 it was stormed by Ranjīt Singh, after a gallant resistance by Ghulām Muḥammad, the reigning Chatha chief, and received from the Sikhs its new name of Rāmnagar. Several fine buildings, erected during the Chatha supremacy, still remain. In 1848, during the second Sikh War, Lord Gough first encountered the Sikh troops of Sher Singh near Rāmnagar. Akālgarh, on the North-Western Railway, is 5 miles off. The diversion of through trade caused by the opening of the Sind-Sāgar Railway is ruining its trade, and its manufacture of leathern vessels is now extinct. The municipality was created in 1867. The income during the ten years ending 1902-3 averaged Rs. 7,000, and the expenditure Rs. 6,900. In 1903-4 the income was Rs. 6,900, chiefly from octroi; and the expenditure was Rs. 7,400. The town has a vernacular middle school, maintained by the municipality, and a Government dispensary.

**Rāmnagar Town (2).**—Town in the Chandaulī *tahsīl* of Benares District, United Provinces, situated in  $25^{\circ} 16'$  N. and  $83^{\circ} 2'$  E., on the right bank of the Ganges nearly opposite Benares city. Population (1901), 10,882. The town owes its importance to its selection by Rājā Balwant Singh of Benares as his residence. He built a massive fort rising directly from the river bank, which is still the palace of his



and a fine temple richly adorned with carved stone. Two broad and well-kept roads, crossing at right angles from the centre of the town, are lined with masonry shops and a few ornamental private buildings. The rest of the town consists of the usual mud houses. Rāmnagar is administered under Act XX of 1856, with an income of about Rs. 2,500. There is a considerable trade in grain; and riding-whips, wickerwork stools, and chairs are largely made. The public buildings include a school.

**Rāmnagar Village** (2).—Village in the Aonla *tahsīl* of Bareilly District, United Provinces, situated in  $28^{\circ} 22' N.$  and  $79^{\circ} 8' E.$ , 8 miles north of Aonla. The place is celebrated for the ruins in its neighbourhood. A vast mound rises on the north of the village, with a circumference of about  $3\frac{1}{2}$  miles, which still bears the name of Ahīchhattra and is identified with the capital of the ancient kingdom of Panchāla and the place visited by Hiuen Tsiang in the seventh century. In one portion of the mound a conical heap of brick towers 68 feet above the plain, crowned by the ruins of a Hindu temple. Large quantities of stone carvings, Buddhist railings, and ornamental bricks have been found in various parts of these mounds, and a series of coins bearing inscriptions which may be dated approximately in the first or second century B.C. The kings who struck them have been conjecturally identified with the Sunga dynasty mentioned in the Purānas.

[Cunningham, *Archaeological Survey Reports*, vol. i, p. 255; *Coins of Ancient India*, p. 79; V. A. Smith, *Journal, Asiatic Society of Bengal*, 1897, p. 303; *Progress Report, Epigraphical Branch, North-Western Provinces and Oudh*, 1891-2.]

**Rampa**.—A hilly tract in the Agency of Godāvari District, Madras, lying between  $17^{\circ} 19'$  and  $17^{\circ} 49' N.$  and  $81^{\circ} 32'$  and  $81^{\circ} 58' E.$ , with an area of about 800 square miles. Commencing about 20 miles from Rājahmundry, the country presents a succession of hills from 2,000 to 4,000 feet high, extending back from the northern bank of the Godāvari almost to the Sileru river. It takes its name from the little village of Rampa, and was originally held as a *jāgīr* by the *mansabdārs* of that place. In 1858, owing to the unpopularity of the *mansabdār*, disturbances broke out which lasted till 1862. A police force was then recruited among the hillmen. In 1879 the Scheduled Districts Act was extended to this tract; and in the same year there took place a second rising called the Rampa rebellion, which involved the employment of troops. It was not finally quelled till 1881, when the leader Chendrayya was killed. The *mansabdār* had been deported early in 1880, and a settlement made with most of the *muttahdārs* in 1879. These latter still hold the greater part of the country, paying a light tribute (*kattubadi*). The most important of them are the



KET  
—  
RY  
—

Hin  
1345

Imperial gazetteer of India  
Vol. 21. Pushkar to

DATE.

NAME

DS  
405  
H8  
1907  
v.21  
c.1  
ROBA



